

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Alongside the Convention — Hundreds celebrate with conference of evangelists

By Norman Miller

ORLANDO, Fla. (BP) — Preaching and praise overshadowed politics as hundreds of Southern Baptists attended the 36th annual conference of Southern Baptist evangelists held during the June 15 "free afternoon" of the SBC's annual meeting.

Music evangelists Janet Paschal, the Bob Wills Family, the Calvary Singers, and Truth supplied musical praise throughout the conference.

"If we don't start reaching out for people — red, yellow, black, white, long-hair, short-hair — we're going to be out in left field wondering why God is using some other group," evangelist Perry Neal of Montgomery, Ala., said.

"Our responsibility is to go and tell, go and tell, go and tell," Neal said. Describing God as "just and honorable," who "gives a witness to the light he has turned on ever so brightly in our world today," Neal said people hunger for spiritual truth. "Men are hungry for what they do not know," he said.

Too many Christians turn a cold shoulder to the needs of people who do not know Christ as their Savior, Neal said.

"God is ready," Neal emphasized. "The big question is are we ready to be a part of what God is ready to do."

Richard Lee, pastor of

Rehoboth Church, Atlanta, said, "God has given some men and ladies special gifts for the harvest," like abilities for preaching, drama, and music.

Pastors and churches must prepare before an evangelist visits a church, inviting lost people to hear God's Word preached.

Six full-time evangelists call Rehoboth home, and Lee stressed that pastors and churches should offer continuous financial and prayer support to vocational evangelists. "You need to invest not only during the revival season, but continually in the lives of men and women who are called to vocational evangelism."

Dressed in first-century style, Jim McNeil of St. Louis recited the entire New Testament Book of John, one of 16 biblical books he has committed to memory.

SBC President H. Edwin Young greeted the crowd, saying he has attended the conference for 35 years.

"I am praying God will send revival to America and that he'll use you evangelists to bring the third great awakening to our country before he brings down the curtain of history," Young said.

In a voice barely above a whisper, E.V. Hill, pastor of Mt. Zion Missionary Baptist Church in Los Angeles, asked, "When was God at his best?"

Hill began in Genesis chapter

1, tracking the great biblical events of history and asking, "Was this when God was at his best?" Each time, in a half-sarcastic voice, Hill said, "Nah."

"When God made man with a voice to sing, a mind to think, a heart to love, a spirit for compassion — was God at his best then? Nah!" With each question Hill's voice slowly crested to a feverish crescendo: "Was God at his best when he brought Lazarus stinking from the grave... turned water to wine... said, 'Peace be still,' ... hung from nail-pierced hands... burst forth from the grave... Nah."

Hill said God was at his best "one day a long time ago in a little place south of Saguine, Texas, a place called Sweetwater, while I walked down Grandma Jodie's lane, barefoot and raggedy. Papa dead and mama broke, God heard the cry of an 11-year-old boy, came into my heart, saved my soul, turned me around."

"I'm a miracle of grace and love," said Hill as listeners hooted, hollered, and rose to their feet, clapping and waving their hands in the air. Hill, now virtually screaming, said, "That day on Grandma Jodie's lane, that's when 'Gawd' was at his best."

Miller writes for Southeastern. Linda Lawson of the Baptist Sunday School Board, and Pat Cole of Southern Seminary contributed to this report.



EVANGELISTS OFFICERS — Leading the Conference of Southern Baptist Evangelists for the next year will be (from left): Ron Pledger, president, Stone Mountain, Ga.; Bud Lee, parliamentarian, Blue Springs, Mo.; Tom Cox, vice president, Mountainburg, Ark.; Marion Warren, secretary/treasurer, Euless, Texas; and Jerry Oliver, associate music director, Mesquite, Texas. Not pictured: Ron Bowls, music director, Tampa Fla.; Sam Cathey, pastor, Oklahoma City; and Tom McEachin, liaison, Home Mission Board, Atlanta. (BP photo by Jim Veneman)

SBC's 150th anniversary focus of '95 annual meeting

NASHVILLE (BP) — Organizers preparing for the 150th anniversary celebration of the Southern Baptist Convention are charting a new course of action for the sesquicentennial event in 1995 in Atlanta and looking for a new coordinator.

Action by messengers at the recent Orlando SBC meeting rescinded previous plans to have a huge, one-time celebration on Monday night prior to the start of the 1995 Atlanta annual meeting. Now, organizers are planning to have a special emphasis on the Tuesday night of the convention meeting and special presentations at each session — much like the theme interpretations at each session during

the Orlando meeting.

The Orlando vote also requires the Sesquicentennial Celebration to be a major focus of the sessions of the 1995 meeting in Atlanta.

The change has prompted the event coordinator and paid consultant assisting the SBC Sesquicentennial Committee to resign.

Catherine B. Allen, Birmingham, Ala., in a June 21 letter to the committee chairman John Sullivan, said she "must step out of the role of coordinator and consultant.... The time constraints now upon us and the procedural complications are not fitting into my schedule."

The Spirit of
Southern Baptists 1845-1995

On-line, Christian soldiers!

Ask 10 people to explain the "information superhighway," and you'll likely get three blank stares and seven differing descriptions. Greg Darby has his definition: an opportunity for ministry. Darby, president of Christian Interactive Network (CIN) in Miami, has formed a non-profit alliance with on-line communications giant CompuServe to place CIN "forums" on CompuServe systems around the world. Forum topics include ministry, missions, Christian publishing, and home schooling. The CIN world missions forum, for example, allows missionaries in 160 CompuServe countries to dial up each other or communicate with friends and family. CIN also strives to educate Christians about the perils of on-line computing. "There's the gay and lesbian lifestyle forum, the occult forum, the New Age forum... and we have only a handful of Christians staring at it through knotholes in the fence. We're out to change that," Darby said. CIN can be contacted at (800) 279-5673.

Abstinence funds saved

The only federal government program dedicated to promoting sexual abstinence among young people will continue, despite White House attempts to kill it. Congressmen Lamar Smith of Texas and Slade Gorton of Washington joined with a coalition of influential pro-family groups to save the Adolescent Family Life Program. Ironically, the president's budgeteers wanted the program eliminated while asking for \$50 million in the same budget to distribute contraceptives to young people. "Young people have a yearning for help in establishing values in their lives. We must have the courage to teach them to aspire to a life of virtue, instead of just abandoning them to the pressures of adolescence and then trying to minimize the damage," Smith said. Testament to that observation are the 102,695 chastity pledge cards signed by young people across the country and sent to the annual meeting of the Southern Baptist Convention in Orlando in June.

Looking Back...

10 years ago

First Church, Greenville, celebrates the 50th anniversary of its Chinese Mission with a display of historical memorabilia and an afternoon service conducted in the Chinese language by Peter Chen of the SBC Home Mission Board.

20 years ago

William Carey College in Hattiesburg receives a \$50,000 grant from the Kresge Foundation, historically the single largest contribution to the school by a foundation and the largest gift to the school's current million-dollar fund drive.

50 years ago

SBC reports indicate 25 churches in Mississippi gave more than 50% of their offerings to missions last year; another eight churches gave almost 50% to missions last year; and per capita giving in the state was \$9.27 for 1943.

EDITOR'S NOTEBOOK

Guy Henderson

Only Positive Mississippi spoken here

The June edition of "Mississippi Business," published by the Center for Policy Research and Planning, contains statistics of interest to every church. Business executives in the Magnolia state (74%) feel the economy is in better shape now than six months ago. The economy in Mississippi has been outperforming the U.S. economy, and the average Mississippi executive is more confident in the Mississippi economy than the average U.S. executive is in the American economy.

Churches are busy planning budgets for 1995. Schools, colleges, and institutions are testing the wind as they map plans and strategize over the future. A growing economy can bear heavily on building programs, college fund drives, and mission adventures. Their presentation can be a spiritual barometer in our daily life.

Hinds County has the highest per capita income in the state

(\$17,515), followed by Lee County (\$17,015), Desoto (\$16,572), Warren (\$16,346), and Rankin (\$16,106).

The highest percentage growth for 1992 was in Quitman County (18.6%), Noxubee (14.6), followed by Tunica (14.2), Scott (13.9), and Jefferson (13.7).

Thirteen counties charted growth rates in excess of 10%. Records like these, along with the confidence of Mississippi businessmen, will be reflected in church life.

Population numbers moved upward from 2,592,000 in 1991 to 2,615,200 in 1992. That means 23,000 new Mississippians are in need of Sunday School and a place to worship. Sixty-six of our 82 counties posted a small increase in population. The Gulf Coast counties and Madison, Desoto, and Rankin counties showed remarkable growth.

The church is a divine institu-

tion, loved by Christ, blessed by the power and presence of the Holy Spirit. Many of our churches are in small, declining communities. Still, they have an important task in ministering to the people and calling out the called. How many of our church leaders came from such small communities?

Then there are churches on the go, growing in every area. New churches are needed in these growing communities and it may call for a new kind of church — one willing to take more risk and offer more ministries.

It's no time for a negative spirit in the house of God. "If any of you lack wisdom..." "...and ye shall receive power..." "and with Christ... all things are possible."

We have possession of the plan of the ages and our assignment is plain. The resources are available and adequate. Where is the vision?

"DR. JONES INFORMS ME ONLY TWO OF OUR MEMBERS HAVE GALLSTONES — THE REST OF YOU HAVE NO EXCUSE FOR THE EXPRESSIONS ON YOUR FACES!"



THE FRAGMENTS

Press on

WASHINGTON (ABP) — The man expected to become the next Supreme Court justice endorsed a wall of separation between church and state and the principle embodied in the Religious Freedom Restoration Act during the first two days of confirmation hearings July 12-13.

Appearing before the Senate Judiciary Committee, Judge Stephen Breyer answered questions focusing on First Amendment issues, the death penalty, and abortion. President Clinton nominated Breyer, chief judge of the U.S. Court of Appeals for the First Circuit, to replace retired Justice Harry A. Blackmun.

Embracing Thomas Jefferson's wall metaphor, Breyer said the Establishment Clause of the First Amendment "has tremendous foresight."

"And the reason that there was that wall... is that we are a country of so many different people, of so many different religions, and it's so terribly important to members of each religion to be able to practice that religion freely, to be able to pass that religion on to their children," Breyer said. "And each religion in a country of many, many different religions would not want the state to side with some other religion, so each must be concerned

that the state remain neutral."

Breyer said he embraces the principle of neutrality in the Lemon test but that no test is absolute or complete in helping the high court determine Establishment Clause cases. The Lemon test requires governmental actions to have a secular purpose, neither advance nor inhibit religion and avoid excessive entanglement between church and state.

The court faces two problems with Establishment Clause cases, he said. First, the court must decide where to draw the line separating church and state. Second, the court has to communicate the result in a manner that is understandable.

The Supreme Court has been clear, he said, that government must not favor one religion over another or religion over irreligion.

Addressing the Free Exercise Clause, Breyer said the principle embodied in RFRA "is absolutely right." RFRA restored a high level of protection for religious practice that the high court virtually abandoned in its 1990 Smith decision. RFRA, signed into law in November, requires government to have a compelling interest before it can restrict a citizen's religious practice.

Breyer said that the death penalty and the right to privacy in abor-

tion decisions are settled law. He underscored that both issues already have been resolved by the court and are the law of the land.

Appointed to the federal bench by President Carter in 1980, he expressed a keen desire to make the "law work for people."

In an opening statement, Breyer said, "The vast array of Constitution, statutes, rules, regulations, practices, and procedures has a single basic purpose. It is to help the many different individuals who make up America — from so many different backgrounds and circumstances, with so many different needs and hopes — live together productively, harmoniously, and in freedom."

"Keeping that ultimate purpose in mind helps guide a judge through the labyrinth of rules and regulations that the law too often becomes, to reach the very human goals that underlie the Constitution and the statutes that Congress writes."

Breyer's years of public service cover all three branches of government. Prior to his judicial appointment, Breyer was chief counsel to the Senate Judiciary Committee, pioneering landmark airline deregulation legislation. He also was a law clerk to Supreme Court Justice Arthur Goldberg, a top aid in the

Numerology has been a fascinating study for generations. Today much of it has drifted in over our telephone and through cable companies. It's getting more difficult to get the time of day. In the olden days we would call the operator, "Sara, what's the correct time?" Then automation took over; just dial a number and listen to a computer.

Soon it will be, "You have reached the time bank. If you want Greenwich Mean Time, press # plus 1 at this time. Please enter your two-digit identification number prior to pressing #. If you want Eastern Standard Time, press 2; for Central Time, press 2 plus 3 and enter your PIN. For Western and Mountain Time, please press

your MasterCard number plus the score of the Denver Broncos Super Bowl game.

"If you need help, press # plus * and the last four digits of your Social Security number. Do not press 7 for any service. Seven is the number of perfectness of completeness and nothing is ever complete around here. If you cannot reach help, the system will give you another number to call for assistance. After you are familiar with the system you can eliminate steps 3, 4, and 5 by pressing 2# and entering the name of the nearest clock shop. Do not hang up. We have a special message for you. If you approve, press 8# 4oz and a tape of this transaction will be sent to you." — GH

Justice Department's anti-trust division, an assistant special prosecutor in the Watergate investigation, and a law professor.

Several senators from both parties have voiced their support for Breyer, who is expected to sail through the nomination process.

Sen. Orrin Hatch, R-Utah, and ranking minority member of the Judiciary Committee, said, "I believe he will be confirmed." Hatch said Breyer is known for his "careful, scholarly opinions" and

that President Clinton has made "an excellent choice."

Sen. Edward M. Kennedy, D-Mass., worked with Breyer in the 1970s when he was counsel to the committee and expressed unqualified support for his nomination.

"Judge Stephen Breyer is superbly qualified to serve on our highest court," Kennedy said. "...Judge Breyer has committed himself to public service, to excellence in the law, and to the pursuit of justice for all Americans."

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Battle lines drawn in fight over student-led prayer

By William H. Perkins Jr.

Mississippi became the first battleground in a national war over student-initiated school prayer when opponents filed suit July 15 in federal court in Jackson seeking to strike down the state's new law approving such prayers.

"This statute is part of a growing movement by the religious right to attack public education," said Judith E. Schaeffer, attorney for Washington, D.C.-based People for the American Way, which filed the suit for the Mississippi American Civil Liberties Union (ACLU).

Schaeffer was referring to the Mississippi legislature's March 1994 approval of a statute permitting "non-sectarian, nonproselytizing, student-initiated prayer" in public schools across the state.

Several other states have since passed similar laws.

The legislation was introduced after Jackson Public Schools Superintendent Ben Canada suspended Wingfield High School Principal Bishop Knox on Nov. 11, 1993, and fired him 13 days later for allowing student leader Kim Fail to pray three consecutive days over the school's intercom system.

Hundreds of students protested Knox's treatment, resulting in a number of suspensions from school.

Thousands of people, including Governor Kirk Fordice, have rallied to Knox's defense, and Canada has since allowed his name to be placed before superintendent search committees from other cities.

Rob McDuff, a Jackson attorney representing the ACLU, stressed that opponents of the state

law are not against students praying on their own, but they are concerned about students who don't want to listen to a prayer but feel captive.

Paul Jones, executive director of the Christian Action Commission of the Mississippi Baptist Convention, believes Shaeffer and McDuff are off base, as are others who fear a religious right takeover of public education.

"This is typical of the paranoia from those who fear any infusion of religious values into the public sector. The fact that conservative Christians seek to use the Constitution's free exercise clause to advance their concerns does not reflect an attack on public education. It does reflect a new willingness of many concerned citizens to be salt and light in a dark and decaying world," Jones said.

Youth Night '94 set for July 29 in Jackson

Youth Night '94 will take place July 29 at the Mississippi Memorial Stadium in Jackson, beginning at 7 p.m. Featured will be Point of Grace and Mike Curry.



Cutrer

The annual program, sponsored by the Mississippi Baptist Convention Board, attracted more than 18,000 teenagers from across the state

last year to hear Christian contemporary music and a message concerning Christian teen living.

Last year's event was the first time Youth Night had been conducted at the huge stadium.

Previous youth nights were held in the Coliseum in Jackson, but overflowing crowds in recent years were forced to watch on a big-screen television in the Trade Mart Building next door.

There will be plenty of seats for everyone at the stadium, organizers said.

Point of Grace, with four female vocalists, won the 1994 Dove Award for "New Artist of



Point of Grace

the Year." Curry is a youth and family communicator with audiences totaling 1.5 million in eight years and is a consultant to law enforcement in satanic and occult criminal investigations.

Byron Cutrer, a former Mississippian and staff member of First Church, Orlando, will lead music for the event.

Interpretation for the deaf will be provided in the stadium. The public is invited. There is no charge for admission, but an offering will be taken.

Nine with Mississippi ties appointed missionaries

Nine Mississippians were among 55 missionaries appointed by the Foreign Mission Board (FMB) June 12 during pre-Southern Baptist Convention annual meeting activities at the Orange County (Fla.) Convention/Civic Center in Orlando.

Mr. and Mrs. K. Duane Hammack will live in Hong Kong, where he will work in social ministries. Both natives of Jackson, they are members of First Church there.

He recently attended Southwestern Seminary in Fort Worth. He received the bachelor of arts from Mississippi College (MC) and the master of arts from Towson State University in Baltimore, Md. He was an associate psychologist at Mississippi State Hospital in Whitfield.



Larry and Shari Ray

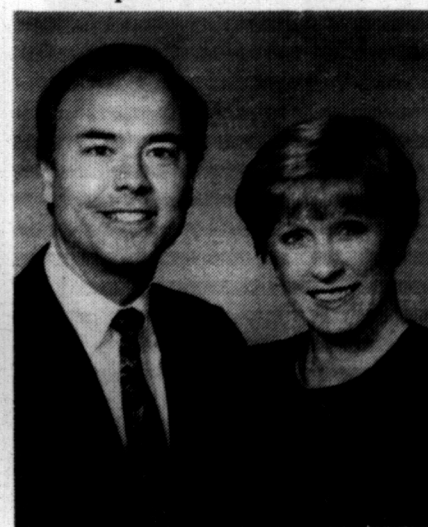
Hammack has a sister and brother-in-law, **Cynthia and Tom Martin**, who are Southern Baptist missionaries in Bolivia.

Mrs. Hammack is the former Sandy Lyle, daughter of Mr. and Mrs. Kenneth Lyle of Shrewsbury, Mass. Lyle is executive director of the Baptist Convention of New England, and editor of that convention's newsjournal.

Mrs. Hammack received the bachelor of science degree from MC and was staff nurse in labor and delivery at Mississippi Baptist Medical Center in Jackson.

Mr. and Mrs. Larry J. Ray Jr. will live in Belgium, where he will start and develop churches. Since 1985, he has been associate pastor of Broadway Church, Olive Branch.

Memphis natives, he received



Earl and Mona Hewitt

the bachelor of science degree from Liberty University in Lynchburg, Va., and the master of arts in religious education from Mid-America Seminary in Memphis.

Mrs. Ray is the former Shari Brand. She received the bachelor of science and master of arts degrees from Liberty University. She has been an English teacher at Southern Baptist Educational Center in Olive Branch.



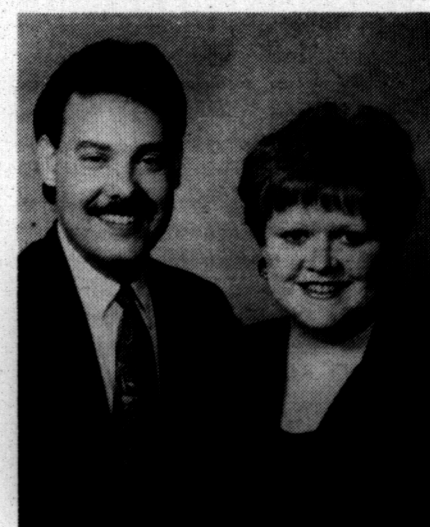
Jamieson

Ramona (Mona) Hewitt was appointed, and her husband **B. Earl Jr.**, reappointed to live in Ghana. There, he will work at a hospital in Nalerigu.

Hewitt, a physician, has been employed with the Mississippi State Board of Health in Jackson. A native of Summit, he received the bachelor of arts from the University of Mississippi and the doctor of medicine from the University Medical Center. He also attended Southwestern Seminary.

Mrs. Hewitt is the former Ramona Johnson of Little Rock, Ark. She is a graduate of the University of Arkansas, and received the master of arts in communication from Southwestern Seminary.

Mrs. Hewitt has been employed as a part-time worker in the Office of Communication,



Duane and Sandy Hammack

Mississippi Baptist Convention Board. She was a volunteer with the FMB International Service Corps in Ghana, and served as summer missionary in the Netherlands.

The Hewitts are members of First Church, Jackson.

David Jamieson will serve as mission treasurer in Uganda. He presently attends Southern Seminary in Louisville, Ky., and is director of accounting for Deaf Opportunity Out Reach there.

Born in Jackson, he is also a former resident of Corinth.

Mr. and Mrs. J. Larry Cox, members of First Church, Clinton, will represent Cooperative Services International in Germany, where they will use their skills in CSI-related projects in

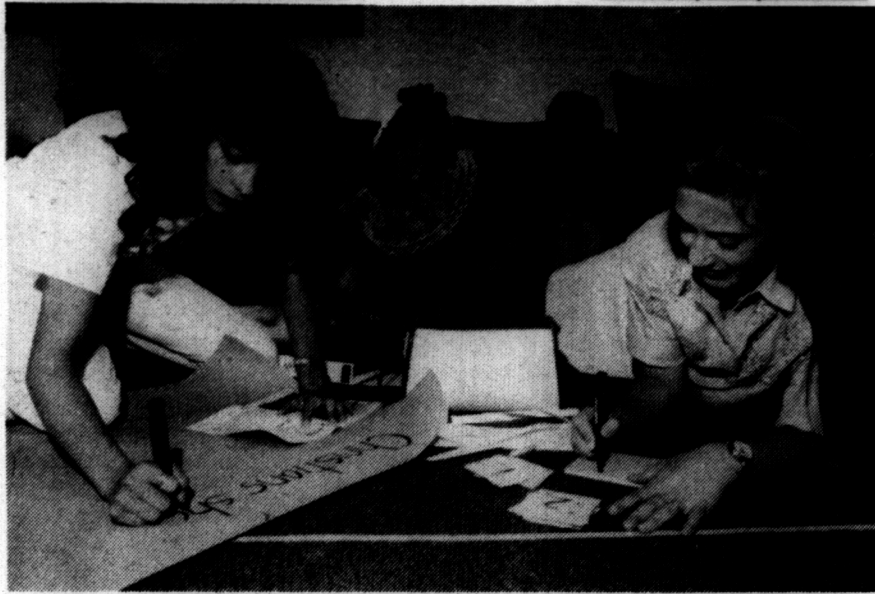


Larry and Cheryl Cox

developing nations.

Since 1988, Cox has served as assistant to the president of MC. He is a native of Greenwood, and former minister of education at First Church, Vicksburg. He received the bachelor of science degree from MC, the master of religious education from Southern Seminary, the master of agriculture from Mississippi State University, and the doctor of philosophy in higher education administration from the University of Mississippi.

The former Cheryl Keathley, Mrs. Cox is a native of Memphis. She received the bachelor of music education degree from MC, and has been a teacher with Clinton and Madison County public schools.



Summer Youth Celebration

GLORIETA, N.M. — A small group of senior high students at Summer Youth Celebration plan to teach the larger group a session on "Love Heals." The session is from the YouthDisciple quarterly, produced by the Baptist Sunday School Board. From left are: Adrienne McCaskill of First Church, Fairview, Texas; Rachel Harper of Highland Heights Church, Benton, Ark; Chris Wallace of Rocky Creek Church, Lucedale; and Rachel Ryan of First Church, Hendersonville, Tenn. (Photo by Jim Veneman)

ATS reaffirms Southeastern Seminary's accreditation

WAKE FOREST, N.C. (BP) — Southeastern Seminary's probation problems ended June 28 when the seminary received official notice that the Association of Theological Schools (ATS) has reaffirmed the accreditation of all degree programs and re-established the seminary as a member in good standing of the association.

"We have addressed all the concerns which ATS identified two years ago, and we have gone through a one-year academic cycle since making the requested changes," Southeastern President Paige Patterson said. "There is now an established pattern of cooperation among the trustees, administrators, and faculty at Southeastern. Everyone has put significant effort into meeting the requests made by ATS, none of which were unreasonable."

"We're ready to kick in the afterburners," said Patterson. "We are delighted that ATS has

affirmed the seminary's academic program and we are ready to expand educational opportunities for our students."

Patterson added the goals of the seminary are not just "educational" but include a hopeful participation in America's Third Great Awakening: "Our responsibility at Southeastern is preparing a generation of pastors, missionaries, and other Christian leaders who will pray and work for such an awakening. This decision by ATS enables us to turn our attention to the accomplishment of the seminary's goals."

Vice President for Academic Affairs Russ Bush said, "We are especially pleased that ATS has recognized that we measure up to the very high standards that they hold for all theological institutions. The people representing ATS made some very good suggestions that we have implemented and we believe these have benefited the seminary's programs."

CBF instructs churches: "send two checks, not one"

By Herb Hollinger

NASHVILLE (BP) — The Cooperative Baptist Fellowship has asked churches who have been sending funds to SBC agencies through the CBF to "send two checks instead of one" in response to SBC action in Orlando in June.

Messengers at the annual meeting of the SBC in Orlando in June directed all SBC agencies to discontinue receiving funds via the CBF. CBF officials sent a letter to those contributing churches with instructions on how the churches can allocate their mission dollars to both CBF and the SBC.

SBC Executive Committee President Morris H. Chapman, however, said the letter contains a number of critical remarks about the SBC and, although CBF officials say the SBC action attempts to dictate to local churches, the CBF letter, ironically, instructs local churches on how to give their mission funds.

Chapman said nowhere in the CBF letter is mentioned that the churches could send their mission funds through the state conventions via the Cooperative Program.

"We have 70 years of experience that proves the Cooperative Program is an efficient, effective method of missions giving," Chapman said. "The Cooperative Program was designed to respect the autonomy of each Southern Baptist church as it decides how much to give to world missions."

The CBF letter also included a bulletin-type insert, in question-and-answer format, that churches could use to explain "the ramifications of the SBC's action."

Carolyn Weatherford Crumpler, CBF moderator, and Cecil E. Sherman, CBF coordinator, signed the lengthy June 21 letter which included some "observations" about the SBC action.

"We are grieved by the convention's action. We wish it had not happened. But it has happened and now some things are changed,"

Crumpler and Sherman wrote.

In the observations, the two CBF officials criticize the SBC action, calling it "ironic" that the SBC would refuse "Southern Baptist gifts channeled through the Fellowship that are now considered tainted and unacceptable" and yet encouraged dialogue with Roman Catholics.

The letter also called the SBC action an infringement "at least in spirit," on local church autonomy.

Although the action was directed to SBC agencies, "... the real targets are all of those churches which now give both to the SBC and the Fellowship."

"It is an effort to force you to be an 'either/or' church rather than a 'both/and' church. Your church is being told how you must give your money."

"Something is tragically wrong when punishing CBF becomes more important than witness and ministry in Christ's name," the two wrote.

Chapman charged the CBF is trying to inaccurately characterize the SBC action as a "blow to our Christian witness."

"We are not the one who started a shadow denomination, and we are not the one attempting to funnel money away from the traditional Southern Baptist method for supporting world missions," Chapman said.

The CBF letter then gives instructions to churches on how to give to CBF giving plans and to the SBC agencies: by writing two checks. The letter encourages churches to send a check to the SBC, via the SBC Executive Committee, with instructions as to which agencies should receive funds.

Several SBC agencies already have decided not to accept further contributions from the CBF while others are awaiting boards of trustees' or directors' action on the matter.

Hollinger is director, Baptist Press.

Funds available in grants, scholarships for students

Ministerial students who attend Blue Mountain College, Mississippi College, or William Carey College, may apply for financial assistance through the Board of Ministerial Education (BME). BME is an agency of the Mississippi Baptist Convention and supported by the Cooperative Program.

BME funds provides monthly grants to undergraduate students who have made a public commitment to Southern Baptist ministry. Last year, grants were awarded to 250 students, averaging \$800 per student annually.

BME also administers three scholarships for ministerial students: the Therman Bryant Scholarship, the William Clawson Scholarship, and the newly estab-

lished Jack Winscott Memorial Scholarship. These scholarships rotate among the campuses and are awarded to deserving students recommended by that college's religion department faculty.

Applications will be available to students during registration from BME campus representatives: William Washburn, BMC; Loyd Allen, MC; and Hardy Denham, WCC. BME members will review applications and conduct interviews on each campus in September.

Applicants must be full-time undergraduate students, have made a public commitment of Christian service in a Southern Baptist church, and maintain a 2.0 grade point average.

N.C. executive director reacts to upcoming HMB study

CARY, N.C. (ABP) — Any attempt by the Home Mission Board to refuse funding to Baptist state conventions which send money to the Cooperative Baptist Fellowship would generate an "immediate and direct" response from North Carolina, predicted the state's executive director-treasurer.

The Home Mission Board's executive committee voted June 13 to establish a committee to study the agency's relationship with state conventions that carry out instructions from contributing churches to disburse gifts to the Cooperative Baptist Fellowship in addition to or instead of the denomination's traditional unified budget plan, the Cooperative Program.

The Fellowship is a four-year-old organization of moderates at odds with the SBC's fundamental-conservative leadership. At its

recent annual meeting, the SBC voted to instruct its agencies to no longer accept missions gifts channeled through the Fellowship's Atlanta offices.

But even before that vote, the HMB's executive committee narrowly approved a motion by Greg Martin of Long Beach, to consider changing ways the board relates to state conventions which serve as "brokerage firms" for the Fellowship.

"I think we need to rethink how we do missions in states that refuse to be loyal to Southern Baptists," said Martin. "Should we be in partnership with them in the present way?"

Baptist State Convention of North Carolina executive Roy Smith responded in the July 2 Biblical Recorder, the state convention's news journal. "The 'C' in CP

stands for cooperation, not control," a front-page story quoted Smith.

"Any action changing the way the SBC Home Mission Board funds projects in North Carolina because the state convention channels designated funds to the Cooperative Baptist Fellowship will generate an immediate and direct response from Tar Heel Baptists," Smith said.

"Cooperative Program dollars don't grow on trees in Atlanta, Nashville, Cary, or anywhere else," Smith continued. "The Home Mission Board does not dictate to the state convention, nor the state convention to the churches. If I understand freedom-loving North Carolina Baptists at all, we respond to cooperation, not to threats or mandates."

Churches using the Cooperative

Program determine what portion, if any, of their offerings will be set aside for missions through the plan. Messengers from those churches attend state convention meetings to determine what percentage of those funds remain in their state and how much goes to the SBC. Finally, SBC messengers adopt a budget allocating those funds to the various national boards and agencies supported by the convention.

In turn, the SBC's Home Mission Board sends money back to the states in cooperative agreements with the state conventions, primarily for salary supplements for mission pastors and ministry projects in Baptist associations.

In North Carolina, last year Baptists sent more than \$5.3 million to the Home Mission Board through the Cooperative Program and the Annie Armstrong Offering

designated for home missions and received \$475,000 in grants from the HMB.

North Carolina Baptists are prepared to reallocate missions gifts to take up any slack caused by a drop in HMB funding, Smith said. "We will continue home missions in North Carolina, with or without the Home Mission Board."

In areas where Southern Baptist work is less established, however, the balance shifts. Some smaller state conventions receive more money from the Home Mission Board than they contribute to its work. Most of the Fellowship's support, however, comes from the larger states.

Twelve state conventions allow churches to channel funds through their offices to the Fellowship, according to a Fellowship staff member.

Agencies vary on when to refuse Fellowship dollars

By David Winfrey

ATLANTA (BP) — While Southern Baptist agencies appear unanimous in following a motion to reject CBF-channeled money, leaders are not in agreement as to when that directive takes effect.

The Foreign Mission Board, Radio and Television Commission, and Southern Seminary have already stopped accepting money from the Cooperative Baptist Fellowship. Meanwhile, the Home Mission Board, Brotherhood Commission, and Midwestern Seminary will wait until the action is addressed by those agencies' trustees.

No agency head said he expects his board to reject the motion. At issue, however, appears to be a section of the SBC bylaws regarding who has the authority to implement such a directive and when it will be done.

Messengers to the Southern Baptist convention meeting in Orlando, Fla., backed a motion directing SBC agencies to decline money from the Cooperative Baptist Fellowship, a group of Southern Baptists dissatisfied with SBC leadership.

While the Fellowship has established its own giving plan to support CBF missionaries and other operations, it has also channelled money to SBC agencies at the request of churches that would exclude such bodies as the SBC Executive Committee and Southeastern Seminary.

Last year, the Fellowship channelled \$2.7 million to SBC agencies, said David Wilkinson, CBF communications coordinator.

"I'm certain that our board (of directors) will want to comply fully," with the SBC motion, said HMB President Larry Lewis. But "the only group that has the authority to act on this issue is the board itself."

Brotherhood Commission President James Williams agreed with Lewis that trustees must act upon the motion.

But FMB vice-president for finance Carl Johnson called it "redundant" for trustees to act on the motion. "The convention has taken action for us," he said. "We have asked CBF not to send us any money they receive after June 16," the last day of the Orlando convention.

Jack Johnson, president of the Radio and Television Commission, said the motion has already taken effect at that agency.

"To my knowledge there was no time stipulation; no grace period," he said. "As far as I'm concerned, any money that is sent will be returned to the CBF." Regarding the bylaws, Johnson said, "When the convention makes a directive, that supersedes anything else."

Likewise, Al Mohler Jr., president of Southern Seminary, said the school is already rejecting CBF money. "Since the SBC took this action, I must assume that it intended that action to take effect immediately."

Executive Committee President Morris Chapman said that while section 28 is open to interpretation, the committee views the motion as effective "upon the adjournment of the Southern Baptist Convention."

"I don't see a major problem with either approach," he added. "I believe the trustees of every agency will be very sensitive — and I would assume responsive — to the action of the convention."

Wilkinson called the SBC action "tragic, regrettable, and an infringement upon the spirit of the autonomy of the local church."

"In essence, it instructs churches about how they must give their money," he said.

Mohler, however, said the motion respects church autonomy by directing SBC agencies, not congregations. "The convention has said nothing to its churches and the churches can send funds to the Southern Baptist Convention

in ways each church so chooses, but churches cannot fund SBC programs by routing their funds through what amounts to another denomination."

Wilkinson said the Fellowship has never called itself another denomination. "It certainly has not been the intent of the leadership of the fellowship to withdraw from the SBC," he said, noting a vote at their last meeting to maintain funding tracts that include SBC seminaries.

"The persons who are hurt most by this action are clearly the missionaries and the seminary professors and the others who serve the denomination," he said.

HMB President Lewis said he thinks at least some funds going through the CBF will be redirected "either through the Cooperative Program or the Annie Armstrong Easter Offering."

Lewis also said he hopes those who voted to reject CBF money will recognize the potential for decreased funding and increase their support of the Cooperative Program.

Winfrey is associate director, News and Information, HMB.

Thursday, July 21, 1994

BAPTIST RECORD PAGE 5



Father, son greet milestones

On June 26, Billy R. Williams (right) celebrated his 35th year in the ministry and his 15th anniversary as pastor of First Church, Gautier. The same day, his son Matt Williams (left) began his first pastorate at East Fork Church, Liberty. He is completing doctoral studies at New Orleans Seminary and has served the past four years at First Church, Kentwood, La. The elder Williams began his ministry in 1959 as pastor of Grace Chapel in Monroe County while a student at Mississippi College. He has since pastored churches in New Orleans, Kosciusko, Yazoo County, and Foxworth. "I'd like to think [today] is God's confirmation of Matt's and my ministries," he said of the milestone day the two shared.

Louisiana editor says CBF has not captured Baptists' hearts

ALEXANDRIA, La. (BP)—The editor of the *Baptist Message*, Louisiana Baptists' state paper, says the Cooperative Baptist Fellowship has "not captured the hearts or imaginations of the kinds and number of Baptists... to become a substantial national movement."

Lynn P. Clayton, in his weekly editorial dated June 30 titled "Next few years will tell the fate of Fellowship group," wrote that the moderate Baptist organization has been primarily a channel of protest against Southern Baptist Conven-

tion leadership. A major change took place in June when at the SBC annual meeting convention agencies were directed to not receive funds from the CBF anymore.

For some, Clayton wrote, "the CBF is an embryonic national denomination. So, what is the future of CBF?"

Clayton listed five reasons why he believes the CBF will not become a substantial national movement. In summary:

1)... The group has never overcome the perception that it is headed by older men who were leaders of the SBC before the controlling surge of the fundamental/conservatives. Although present leaders of the CBF say a shift to younger leadership is under way, the initial perception remains.

2)... The choice of Cecil Sherman as its first executive director has not served the CBF well. Sherman has considerable intellect and skill, but his style does not appeal to a wide spectrum of Southern Baptists. His manner tends to be acerbic.

3)... The style adopted by the CBF in its national meetings does not relate to a broad spectrum of Baptists. Many younger pastors have attended national CBF meetings and did not feel at home with its formality of worship.

4)... The CBF has chosen issues that most Southern Baptists are not willing to accept as live-or-die issues; i.e., the ordination of women.

5)... The strong sense of loyalty and appreciation Southern Baptists have to their convention. The SBC and the Cooperative Program have been greatly used of God to help establish the kingdom of God on earth.

At Baptist Press deadline, Sherman had not returned phone calls for comment.

Noting that messengers to the recent SBC annual meeting directed convention agencies not to receive funds from the CBF anymore, Clayton said "this means that churches and individuals who want to protest something about (SBC) convention work will no longer be able to register the protest by giving through the CBF."

Clayton said a statistically small number, and even smaller percentage, of churches officially are aligned with the CBF.

"Perhaps that reflects the possibility that some Southern Baptists have been using the CBF as an avenue of protest, but do not identify with it as a program organization," Clayton wrote.

The next two to five years will tell, Clayton added, and he predicts the CBF will become a separate, more identifiable denomination.

"That is what many of its members, and ironically, most leaders of the SBC, hope."

Clayton said the SBC's main challenge to maintain giving to the Cooperative Program is not the CBF, but the "disintegration of interest in supporting work beyond churches' local ministries."

Mission Mississippi visionary dies

By William H. Perkins Jr.

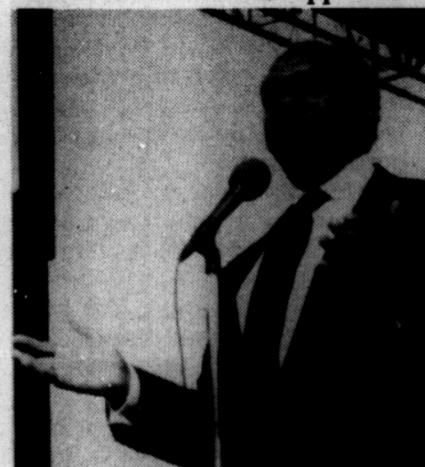
Tom Skinner, 52, a pioneer in the Mission Mississippi movement, died in Virginia June 17 from complications due to acute lymphatic leukemia.

Skinner, who grew up as a gang leader in a tough Harlem neighborhood before accepting Christ, was an evangelist, former chaplain to the Washington Redskins, and tireless champion of reconciliation within the body of Christ.

Skinner, who was black, and long-time friend, white Orlando businessman Pat Morley, used their interracial friendship to organize Mission Mississippi last year to encourage people to break down the traditional racial, denominational, and social barriers that separate Christians.

Beth Holmes, family and

women's issues consultant for the Christian Action Commission of the Mississippi Baptist Convention, serves as a member of the Mission Mississippi board



Skinner

of trustees.

"Tom was there from the beginning of Mission Mississippi, when it was a dream in the hearts of Christian men who met and prayed for racial reconciliation. His friendship with Pat served as the model for that type of reconciliation," Holmes said.

The work of Mission Mississippi is continuing under local leadership, Holmes pointed out, with weekly prayer breakfasts, monthly prayer meetings, planned October rallies at Mississippi Coliseum in Jackson, and the May 1994 hiring of Jarvis Ward, the organization's first full-time executive director.

Even as Mission Mississippi moves ahead on its own momentum, "Tom's influence will never be forgotten," Holmes said.

Christians often reluctant to reach out to Muslims

By David Winfrey

RIDGECREST, N.C. (BP) — Saleim Kahleh isn't sure he ever met a Christian while growing up around Washington D.C., even though he attended Boy Scout meetings in a local church.

"At least I didn't know they were Christian by the way they lived," said Kahleh, who was born in America to Palestinian parents.

While he was open about his faith as a Muslim, Kahleh said he never was invited to church or heard a Christian witness in what he believed to be "a Christian nation."

Like Kahleh, most Muslims are neglected by Christian mission efforts, said George Braswell, professor of missions and world religions at Southeastern Seminary.

"The church has ignored Islam much of the time. It has waged war against Islam some of the time," Braswell told those at a Southern Baptist awareness conference on Muslims, June 24-25.

"Less often has the church engaged Islam seriously in Christian understanding and witness and evangelism and outreach," he said. Just 3% of Christian missionaries work among Muslim people groups, which comprise 20% of the world's population, he said.

More than 140 denominational leaders met to learn and share their experiences with Muslims at the two-day conference, co-sponsored by the Home and Foreign Mission boards. Organizers said they hope the conference results in greater awareness among all Southern Baptists.

Christians must recognize the challenge of Islam and prioritize its resources to confront a religion that is highly missionary, mobile, and sometimes militaristic, Braswell said.

Too often, Christians accept society's stereotypes of Islam as violent and primitive, said Charles Kimball, professor of religion at Furman University.

Equating terrorism with Islam is like equating Christianity with the



MIDDAY PRAYERS — Hui Muslims in Chang Ji, China, pause for reflection during one of their five daily times of prayer. Tapestries and brightly colored posters with scenes from Mecca, one of the holiest cities in the Muslim world, hang at the front of the mosque. The Hui people's Muslim identity has been a

unifying thread that has held this diverse nationality together. For centuries China's Hui, who number between 7 million and 9 million, have struggled for existence in a society dominated by the Han Chinese, who account for more than 90% of China's population. (BP photo by Warren Johnson)

violence in Northern Ireland, Bosnia, or the Branch Davidian compound in Waco, Texas, Kimball said.

"Would that give you a very accurate image of Christianity?" he asked. "Most Americans still know very little about the world's second largest religious community."

Worldwide, between 800 million and 1 billion people are Muslim, according to estimates by the Home Mission Board's Interfaith Witness Department. In America, that figure is between 4 million and 6 million and growing.

"There are going to be places in the United States very soon, if not already, where Ramadan (the Muslim season of prayer and fasting) will impact public schools," said Kimball. Within a decade, Islam

could pass Judaism as America's second largest religion, he added.

Born in the Middle East during the 7th century A.D., Islam grew rapidly in its first 100 years, westward to Spain and eastward to China. Said Braswell: "The Christian church at the time barely knew what hit them."

Today, more than 950 mosques are in the United States, and as many as 40% of the international students here adhere to Islam, he said.

While Muslims previously came to America for a better life, that has changed in the past 10 years, said home missionary Charlie Hanna, a former Muslim. "They are not here for economic reasons or for education. They are coming to evangelize, to make you all Muslim."

And while Southern Baptists have traditionally been a rural denomination, Islam is a predominantly urban religion, said Robert Douglas, executive director of the Zwemer Institute for Muslim Studies, which trains Christians to evangelize Muslim areas.

Despite the challenge of Islam, "We can reach Muslims with the message of Christ," said Sunday School Board President Jimmy Draper.

"The heart of the Muslim longs for a satisfaction that it cannot find in Islamic faith," said Draper who said Christians should build bridges for dialogue and opportunities to share their beliefs.

That has been the strategy of pastor Rochelle Davis in Detroit. Davis' church is 10 blocks from one of the largest mosques in a city with one of the country's largest Muslim populations.

Davis said he recently allowed a Muslim vendor unable to reach his mosque to use the church sanctuary for one of his five daily prayers.

Afterwards, Davis had an hour-long conversation with the man, telling his testimony and giving the Muslim a marked New Testament.

"We are developing relationships, and in those relationships we believe that God is going to open up their hearts to accept Jesus Christ," he said.

Kahleh developed such relationships during his freshman year in

college. "Many of my friends were strong Christians and they were just loving me and praying for me," he said. Several hundred Christians were praying for Kahleh by name before he accepted Christ, he said.

Christians must show daily evidence of their faith to reach Muslims, he said. "The ones who wanted me to become a Christian didn't have to preach to me. When Jesus was real to someone, part of their walk and part of their talk, it made a difference."

"Speak openly about your faith," added David King, a former missionary to Lebanon. "If you don't, they think there's something wrong with your religion, or you'd be speaking about it."

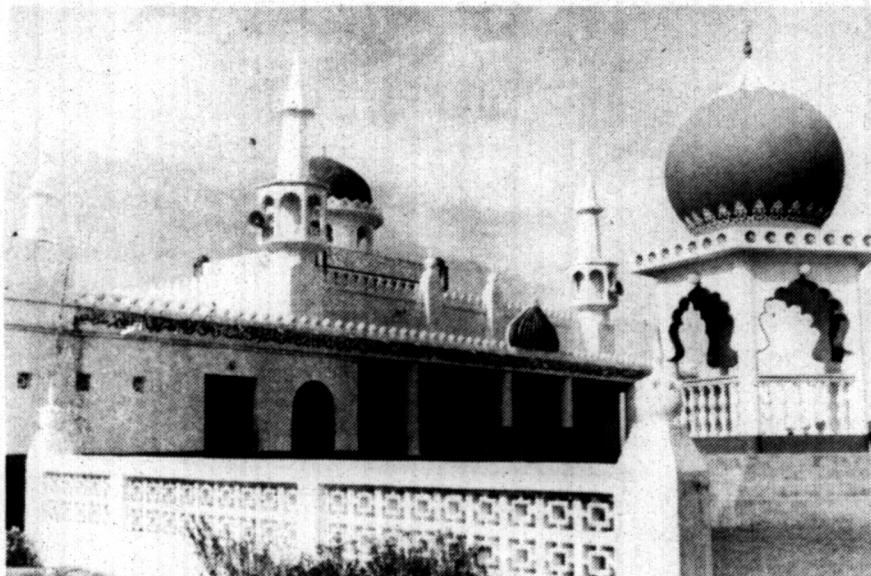
A major obstacle in society is the Muslim view of America as a Christian nation, King said. "The main reason why Muslims reject Christianity is because of the low moral standards of our nation."

"They say to us, 'Look, whenever you stop killing your infant children by abortion, whenever your women cover their bodies so they are not rape bait, whenever you live a holy life, come and talk.'"

Personal experiences are better than theological contests when witnessing, Kahleh said. "That's your testimony. People can't deny that or debate that," he said.

Hanna said he hopes Southern Baptists will get serious about reaching Muslims. "It is not easy to reach the Muslim, but it doesn't mean it's impossible. We believe in a God who can do everything if we will trust him and believe in him."

Winfrey is associate director, News and Information, HMB.



DEFEATED? — "Jesus is the Savior of the world — but we are defeated in this place," says Sam Charo, a lay leader weary and discouraged in helping start a Baptist church in Mamburi, Kenya. The mosque above rises out of the streets of Mamburi. Local Muslims have physically driven the handful of Christians more than a half mile from the town. Mosques like this one stand above the villages of the Kenya-Tanzania coastal area. There, the currents of Islam run deep. Christian converts often experience social and economic persecution, accompanied sometimes by physical abuse. (BP photo by Warren Johnson)

What does Islam teach?

Muslims have six essential beliefs:

— **The unity of God.** One creed simply states, "There is no god but God." Muslims reject the Christian doctrine of the Trinity. States the Qur'an: "God is unique. God is the source. He has not fathered anything. Nor is he fathered, and there is nothing comparable to him."

— **The divine decree.** Allah is the absolute Sovereign who through the power of his will created all that exists, good and bad. His decrees are unchangeable.

— **Angels.** Similar to Christian beliefs about angels, Muslims view them as divine messengers and guardians of heaven and people. Gabriel is believed to be the instrument for bringing the Qur'an from God to Mohammed.

— **The revealed books.** Muslims believe the great messengers of God — Moses, David, Jesus, and Mohammed — translated the respective books that were dictated to them — the Torah, the Psalms, the Gospel (singular) and the Qur'an. All except the Qur'an are dismissed as not offering a sure text.

— **The prophets.** There have been about 125,000 of these special messengers of Allah, but the Qur'an mentions only 25. The most prominent are Adam, Noah, Moses, Jesus, and Mohammed.

Prophets, believed to be infallible and without sin, are sent to particular people. Jesus, for example, was sent only to the children of Israel. The only exception is Mohammed, who is believed to have a universal mission.

Muslims generally believe Jesus did not die on the cross. Some believe that Allah took Jesus from the cross and substituted in his place Judas Iscariot or someone else who was made to look like Jesus.

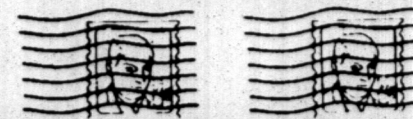
— **The last things.** The Islamic view of the end times includes a judgment by Allah of each human's actions. Good Muslims want their good works to outweigh their wicked actions at the last judgment.

The only mortal sins for most Muslim theologians is "shirk," the crime of setting other gods alongside Allah.

(Source: Home Mission Board Interfaith Witness Department.)



Letters to the editor



In need of reason

Editor:

I believe many of us are getting tired of hearing the words conservative and moderate. When and where did this divisive, abstract political squabbling begin?

The Bible was written by 40 authors over a period of 1,600 years. These men came from different cultures. They did not even know each other. Yet, there is perfect unity throughout. Only by divine inspiration could this have been done.

There are mysteries that only God can reveal to mortal man. And not by a nit-picking bunch of Baptist preachers starved to be the power brokers at a convention for control. If those 40 authors could accomplish what they did in the absence of time and each other, why can't we accept that and find a binding cord of reason and understanding? Our churches need this.

No wonder our nation, especially our cities, are in such trouble crime-wise. Bobby Boyles said it right: "It's the puny, pampered, passive preaching from the pulpits of America."

A final note: Jim Henry, our new president, is expected to bring a breath of fresh air to our midst. So now maybe we are on a level playing field. Our prayers are that he will lead us into a oneness that has been needed so long.

No moderate, no conservative — just Christian.

Tom Walden
Jackson

Thanks from Wolfe

Editor:

It was an honor for me to be nominated for president of the Southern Baptist Convention in Orlando. To each of you who voted for me, my heartfelt thanks. To those of you who voted for Jim Henry, he is my friend, a good and

godly man, who has my prayers and full support as he leads us in these days. As chairman of the Executive Committee of the Southern Baptist Convention, I will work with Jim Henry as he leads us.

Let us unite and rally around the lordship of Christ and our Cooperative Program and together be light and salt in a dark world.

It is a blessing to be a Southern Baptist and I join with you in praying that God will visit us with great revival.

Jesus is Lord!

Fred Wolfe, pastor
Cottage Hill Church
Mobile, Ala.

Promote good will

Editor:

Are you under contract to keep the controversy within the Southern Baptist Convention alive? I have hoped for the last several years that this mess would end. The so-called moderates should acknowledge that the majority of the membership have voted to elect the officers and since this is a democratic organization, that they should allow the duly elected offi-

cers to do their jobs. These so-called moderates are not willing to do this.

Control of the seminaries seems to be the name of the game. I had hoped that, as promised, the facts involved in removing the presidents and faculty members of these institutions would be explained to the membership of the Convention at large. This has not been done. I have heard that some faculty members did not believe the Bible in its entirety, and if this is true, I certainly agree that they should have been dismissed along with the ones responsible for their being hired. Anyone doubting the holy Scriptures should have no place in the Southern Baptist denomination, and certainly not as a teacher.

Sir, I am tired of this useless controversy, and I know of many more Christians who feel the same as I do. The time and space devoted to perpetuating this unholy cause could much better be spent promoting good will and brotherly love within our denomination. If we have members in our churches who do not believe the holy Scriptures, then let them withdraw from our churches and start them one of their own. Let them depart so that

God's people can get on with God's work.

You, Sir, in your position of leadership, are directly responsible to God for using your influence to promote good will and brotherly love among God's people.

Warren D. Fortson
Brandon

Proud of disaster relief

Editor:

I am originally from Tutwiler, where I was a member of First Church. I then moved my membership to Pineview Church, Clinton, while attending Mississippi College. Currently I am enrolled at Southwestern Seminary in Fort Worth. My letter is in regards to an article that I saw in the Wednesday, July 13, issue of USA Today. In the article on the flooding in Georgia, on page 6A, there was a box at the bottom-center of the article titled, "How to help." In that box were the names of two internationally known relief agencies, the Red Cross and the Salvation Army. But there was one other relief agency mentioned in this nationally known newspaper, and that was the Southern Baptist Brotherhood Commission. I am glad to be a part of an agency that is committed to disaster relief. As an RA, and later an RA leader, I have read numerous articles on relief work the SBC has done. I have also seen two state teams in action: the Mississippi Disaster Relief team in Marks a few years ago during the flood there, and the Texas Disaster Relief Team in Lancaster, Texas, where a devastating tornado tore through the town there. I am grateful for the men who make up the Brotherhood and in a time of controversy and debate in our convention, it is good to see that real needs are being met in the name of Jesus Christ our Lord. Thank the Lord for the Brotherhood!

John Arthur Thomas
Fort Worth, Texas

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LifeAnswers

Ron Mumbower, Ed.D.
Minister of Counseling
First Church, Jackson

My best friend is always yelling at her children in public. This bothers me and embarrasses the children. Can I do anything?

If you don't, who will? Next time, watch her reactions as well as the children's actions. Ask, "When you saw your children doing _____, what were you thinking or feeling?" If she asks why you want to know, tell her, "I noticed that you got very frustrated when your children did _____. Is that correct?" She may respond with yes or no, but this gives you an opportunity to talk about the causes of her frustration, which could be stress, over-involvement, unresolved hurts, or too high expectations of herself as parent. By talking with you, hopefully she can come to new insights about herself and her parenting skills. Yelling is caused when a person feels they cannot control their circumstances. They may lash out, or they may withdraw. By discussing frustrations with a good friend, she can come to grips with issues. Ephesians 4:26 states, "Be angry, but sin not." Anger is not wrong, but how it is acted upon can cause problems. Acknowledging anger is one way to diffuse the frustration. I

hope the following is helpful:

Have You Hugged Your Child Today? by Myra Wells:

"Have a special time for your child each day. Spend time doing what they like — read a book, sing a song, paint a picture. Unlock their imagination and creativity. Brag on their work and give them credit for their ideas. Display what they have made on the refrigerator, or better yet, in your office. Give them the tools (as best you can) they will need to succeed. Take them to the library, on field trips to places of interest. Most of these are free. It just costs time. Gain their trust by setting an example. Do what you tell them to do. Go where you want them to go. Set goals for yourself and meet them. Encourage them by knowing their progress. Watch and observe what they do and be a part of it. Attend their games and programs, even when you are tired and uninterested. Know their friends and why they like them. Dedicate yourself to the Lord and to your child daily. Do more than bring home a paycheck or wash their clothes. Dream with them; show them the stars and plot a course for them. Pray with them, building strong character one block at a time."

Send your counseling questions to LifeAnswers c/o The Baptist Record, P.O. Box 530, Jackson, MS 39205-0530. Please be brief. Name is not required. Remember: in time of crisis, your pastor can make recommendations on your counseling needs.

S.C.'s Baptist Courier marks 125th birthday

GREENVILLE, S.C. (BP) — One of Southern Baptists' oldest state papers — and one of the largest — celebrated its 125th birthday June 30 with a special 40-page edition in color.

South Carolina's Baptist Courier published an anniversary commemorative issue with stories about the paper's history and about other institutions of the state convention.

"South Carolina Baptists deserved a good paper in 1869, and they got it," John E. Roberts, editor and manager for more than 28 years, said. "They deserve a good paper today, and they have it. The Baptist Courier has been a good publication for most of its 125 years."

Staff Changes



First Church, Louisville, recently called its fifth staff member under age 35. John Clendinning (second from left) was called as minister of education. He joins (from left) Chuck Pourciau, pastor; Tony Higginbotham, minister of music; Re-C Carter, child care director; and Jason Lee, minister of youth.

Clara Walker has joined the staff of **Raymond Road Church, Jackson**, as minister of childhood development. Previously, she worked as a kindergarten teacher at Alta Woods Church, Jackson. She is a graduate of Clarke College and Mississippi College, and has taken courses through the New Orleans Seminary extension program.

Odell Tebo has announced his retirement as pastor of **Enterprise Church, Liberty**, effective Aug. 28. He will be available for supply work following retirement.

Hermon Clark has been called as pastor of **Sarepta Church, Meadville**. He previously was pastor of Mohoba Church in Lucedale.

Neely Church in Greene County has called **Charles Garner** as pastor.

Lon Baxter is the new pastor of **Bucatunna Church, Meridian**, effective July 3. He moves to the church from Lockport, La.

Joe H. Stovall Jr. retired June 30 as assistant director of pastoral care at Mississippi Baptist Medical Center. He had served as a chaplain at MBMC for 15 years. He plans to continue his work at the hospital on a part-time basis. Prior to his chaplaincy ministry, he was pastor of churches in Rosedale, Flora, Lucedale, Jackson, Pinola, and Mobile, Ala. He is a graduate of Mississippi College and Southern and New Orleans seminaries.

Good Hope Church, Purvis, has called **Robert Lee** as pastor,

effective July 24. Lee comes to the church from West Side Church in Lanett, Ala.

Woolmarket Church, Biloxi, has called **Steve Wood** as minister of music. Wood moves to Mississippi from a church in Hanover, Ind. He also has served churches in Alabama and Florida. A native of Cordele, Ga., he is a graduate of Samford University and Southern Seminary. Randy Rich is pastor.



Mack Amish has resigned as pastor of **Central Church, Brookhaven**, after seven and a half years of service. He has accepted a pastorate in Enterprise, Ala.

Shelly and Irene Johnston of Smithdale have joined the staff of **Galilee Church, Gloster**. Shelly serves as minister of music; Irene is activities director. The couple previously served a church in Baton Rouge, La.

J.M. Wood, minister of music for **Broadmoor Church, Jackson**, has announced his plans to retire Dec. 31, 1994. He has served the church since February 1973. Wood has served as president of the Mississippi Baptist Church Music Conference, Mississippi Singing Churchmen, and Board of Ministerial Education. Prior to moving to Broadmoor, he served churches in Oklahoma and Kansas. A native of Oklahoma, he is a graduate of Oklahoma Baptist University and North Texas State University, Denton. He also attended Southwestern Seminary.



Just for the Record



First Church, Columbia, recently held a recognition service for its missions organizations. Acteens (left to right) recognized during that service were: Karen Howell, Danielle Millet, Maybert Bourn, Karen Swann, Caty Bird, Lee Stringer, Celia Pittman, and Michelle Millet. Swann and Bird were presented their scepters by the pastor, Wayne VanHorn. The other girls were crowned queen.

Peter Marshall will speak on **Restoring our Christian Heritage** at the following times and locations: First Church, West Point, July 23, 9-11 a.m. and 1-3 p.m.; First, Jackson, July 24 at 6 p.m.; and West Jackson Street Church, Tupelo, July 30 at 7 p.m.



Faith Church, Starkville, will celebrate its 15th anniversary on July 24. Bill Garrett, first pastor of Faith Church, will deliver the morning message. Following the morning worship service, the congregation will have dinner on the grounds and an afternoon service with music, testimony, and a slide presentation on the history and growth of the church.

Mississippi Baptist Medical Center will present a seminar, "Care for the Caregiver: The Best for You and Your Loved Ones," July 28 at 4 p.m. Thomas Mosley, Gary Mayfield, and Donna Speed will discuss ways to maintain optimum function, nutrition, safety, health, dignity, and stress relief for the caregiver and the care receiver. Call (601) 968-1712 to register.

New Hope Church, Hattiesburg, is in need of a used van. For more information, call David Smith at (601) 264-6394 or Mrs. Smith at (601) 264-5164.

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Bethesda, Terry: July 25-29; 6-9 p.m.; July 24, enrollment, 6:30-7:30 p.m.

Antioch, Brandon: results: June 6-10; average attendance, 60; "Trail of Treasures" theme; Jayne Jones, director; Marion Spence, pastor.

First, Braxton: results: 59 total enrollment; average attendance, 44; 3 professions of faith; Sammy S. McDonald, pastor, director.

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Names in the News

James Arrington Goff will present an organ concert at Calvary Church, Jackson, for the opening event of Artsfest on Aug. 7 at 3 p.m.



Olan Smith, Goff minister of the gospel, is available for supply. He can be contacted at Rt. 4, Box 19, Eupora, MS 39744, or by telephone (601) 258-3851.

NASHVILLE (BP) — **Jon Walker** has joined the staff of the Southern Baptist Convention Executive Committee in Nashville as editorial associate under Mark Coppenger, vice president for convention relations. Walker, 36, will assist in the production of **SBC Life**, and in other convention relations responsibilities. He fills a staff vacancy created with the retirement of staff member Leonard Hill, who was longtime managing

editor of the Baptist Program, predecessor of **SBC Life**.

Patsy Lusty of Houlika will go to Hainan Island, southern coast of China, to teach in the Wenchang Foreign Language Normal School, under an opportunity organized by Dean Parks, chemistry professor at Mississippi College. Lusty is a member of Shiloh Church, Chickasaw Association, which held a commissioning service for her.



Lusty

Paul Cotten, professor of psychology and music therapy at William Carey College, will participate in national Quality of Life teleconferences at the University of Georgia Sept. 29 and Oct. 6 and 27. The conferences will concern aging, expressive arts/education therapies, recreation, and disabilities.

Homecomings

Antioch, Columbus: July 31; 11 a.m.; covered dish in fellowship hall; Larry Hill, Red Bay, Ala., guest speaker; Edward N. Knox, pastor.

Darlove, Hollandale: Aug. 7; worship, 10:30 a.m. with Bob Gilliland, Transylvania, La.; covered dish dinner in fellowship hall, noon; afternoon service, 1:30 with Rip Noble, Greenville; no night services; Daniel Casper, pastor.

First, Raleigh: Aug. 7; Sunday School, 9:30 a.m.; worship, 10:30 a.m.; covered dish meal in fellowship hall at noon; O.B. (Buddy)

Robertson, former pastor, guest speaker; Mitchell Ferguson, pastor; Jerry Peagler, minister of music.

Society Hill, Oakvale: Aug. 7; 170th year; 11 a.m.; Richard Crapps, former pastor, Thomasville, N.C., guest speaker; covered dish in fellowship hall at noon; Glen Nelson, pastor.

Little Bahala (Lincoln): Aug. 14; worship, 11 a.m.; lunch at noon; afternoon singing; Donnie South, pastor at Heucks Retreat, evangelist; Charles Winborne, music; revival services, Aug. 15-19; 7 p.m. each night.

Thursday, July 21, 1994

BAPTIST RECORD PAGE 9

Revival Dates

Oral (Lamar): July 24-29; services, 7 p.m.; Harvey Dunn, William Carey College, evangelist; Robert Brewer, Oloh, music; Tom McCormick, pastor.

Antioch, Brandon: July 24-29; Sunday, homecoming, 11 a.m. and 7 p.m.; Mon.-Fri., 10:30 a.m. and 7:30 p.m.; Bobby Smith, Pelahatchie, evangelist; Rick Patrick, Jackson, music; Marion Spence, pastor.

Noxapater (Winston): July 24-29; Sunday, 11 a.m. and 6:15 p.m.; Mon.-Fri., 12 p.m. and 7 p.m.; Chuck Pourciau, Louisville, evangelist; Brad Jones, Meridian, music; Wayne Sanders, pastor.

Briarwood, Meridian: July 24-27; David Chambers, Tyler-town, evangelist; Thomas J. Wood, interim pastor.

Hillsboro (Scott): July 24-27; Sunday, 11 a.m., noon meal, and 6:45 p.m.; Mon.-Wed., 7 p.m.; LaVerne Summerlin, evangelist; Lesa Mart, music; Carey Bass, pastor.

Parkway, Kosciusko: July 24-

Mississippi native joins SEBTS faculty

WAKE FOREST, N.C. (BP) — Reformation scholar **David Lee Puckett** will join the faculty of Southeastern Seminary, Wake Forest, N.C., as professor of church history, Aug. 1.

Puckett holds a Ph.D. from the University of Chicago, with areas of concentration in Renaissance and Reformation thought, the Enlightenment, and English Puritanism. His teaching experience includes 10 years as assistant professor of historical theology at Dallas Theological Seminary.

Puckett earned a master's degree in theology from Dallas Theological Seminary in 1978 and his bachelor's degree from Mississippi College in 1973. He and his wife, Tandi, both natives of Jackson, have two daughters, Amy, 11, and Dori, 6.

27; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; Rick Mitchell, Tuscaloosa, Ala., evangelist; Jimmy Sledge, Kosciusko, music; Crossmen of French Camp will sing on Wed. night; Joseph B. Knight, pastor.

Wayside, Scobey: July 24-29; services, 10:30 a.m. and 7 p.m.; George D. "Billy" Credille, Belmont, evangelist; Kerron Moor-man, Scobey, music; Travis Tramel, pastor.

Blythe Creek, Mathiston: July 24-29; Sunday, 11 a.m. and 6:30 p.m.; Mon.-Fri., 10:30 a.m. and 7 p.m.; Charles McCollum, Eupora, evangelist; Lamar Blaine, Ackerman, music; Gregory Foster, pastor.

Pleasant Hill, Newhebron: July 24-27; Sunday, 11 a.m., followed by lunch in fellowship hall; Mon.-Wed., 7:30 p.m.; Gene Blailock, evangelist; Charles Rodgers, pastor.

First, Braxton: July 27-31; services, Wed.-Sat., 7 p.m.; Sunday, 11 a.m. and 7 p.m.; Arlen Jenkins, Morton, evangelist; Mel Evins, Brandon/Pearl, music; Sammy J. McDonald, pastor.

Star (Rankin): July 31-Aug. 4; Sunday, 9 a.m. Sunday School, 10 a.m. worship; 11 a.m. luncheon, and 6 p.m. worship; Mon.-Thurs., 7:30 p.m.; Steve Jackson, Pearl, evangelist; Wendell Wiggins, music; Victor Bowman, pastor; Don Watts, minister of music.

Ephesus, Forest: July 31-Aug. 5; Sunday, 11 a.m. and 7 p.m.; Mon.-Fri., 7:30 p.m.; Kenneth Jones, pastor, preaching; Nell Adams, music.

County Line, Dossville: July 31-Aug. 3; lunch in fellowship hall following Sunday morning services; Bobby Waggoner, director of missions, Attala Association, evangelist; Bo Burchfield, music; Paul Williamson, interim pastor.

Black Jack, Vaughan: July 24-27; Sunday, 11 a.m., noon dinner in fellowship hall, 6 p.m.; Mon.-Wed., 10 a.m. and 7 p.m.; Joe Wright, Benton, evangelist; W.W. Holifield, Taylorsville, music; Mike Bridges, pastor.

Holly Springs (Marion): July 24-29; Sunday, 11 a.m., noon dinner, 1:30 p.m.; Mon.-Fri., 7 p.m.; Kent Campbell, evangelist; Tommy Fortenberry, music; Charles Williams, pastor.

Mt. Zion, Mt. Olive: July 24-29; Sunday, 10:45 a.m. and 1

p.m.; Mon.-Fri., 7:30 p.m.; Max James, Silver Creek, evangelist; Lewis Roberts, Mt. Olive, music; Joel Earrenson, pastor.

Blackwater, Daleville: July 25-29; 7 p.m.; Richard Johnson, Greenville, evangelist; "Common Ground," music; Doug Phillips, pastor.

Chester, Ackerman: July 24-27; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 10:30 a.m. and 7 p.m.; Leon Kilbreth, Herrin, Ill., evangelist; Jim Hill, Gilbertown, Ala., music; David Grisham, pastor.

Evansville (Tate): July 24-29; 10 a.m. and 7:30 p.m.; Cornell Daughtry, Brooksville, evangelist; Archie Goodwin, Blue Springs, music; Bernette Fielder, pastor.

Anding (Yazoo): July 24-27; Sunday, 10:30 a.m. and 1:30 p.m.; concerts by Magnolia State Quartet both services and July 23, 7 p.m.; Mon.-Wed., 7:30 p.m.; Jackie Douglas, Jackson, evangelist; Joe Hill, pastor.

Pinckney, Union: July 24-29; Sunday, 11 a.m. and 7 p.m.; Mon.-Fri., 7:30 p.m.; Gus Merritt, Decatur, evangelist; Marion Felton, Lake, music; T.C. Pinson, interim pastor.

Calvary, Columbus: July 24-28; Sunday, 10:30 a.m. and 7 p.m.; Mon.-Thurs., 12:15 p.m. and 7 p.m.; Ronnie Mitchell, Memphis, evangelist; Page Thomason, Aberdeen, music; Roy D. Hawkins, pastor.

First, Runnelstown: July 24-29; Sunday, 10 a.m., noon dinner in fellowship hall, no night service; Mon.-Fri., 7 p.m.; John Allen, evangelist; Eddie Wilhite, music; Henry Freeman, pastor.

Cash (Scott): July 24-29; Sunday, 10:45 a.m. and 1 p.m.; Mon.-Fri., 7 p.m.; Larry Duncan, evangelist; Tal and Cindy Vardaman, the Duncan Sisters, music; Bob Smith, pastor.

Taylor (Lafayette): July 24-27; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; Darrell Taylor, Bruce, evangelist; Ed Kvietskus, Columbus, Ga., worship leader; Paul H. Russell, pastor.

Thomastown (Leake): July 24-28; Bobby Williamson, Rankin Association, evangelist; Rick Hammarstrom, pastor.

Kossuth (Alcorn): July 27-31; Chili Graham, evangelist; Randy Wood, music; Kevin Wallace, pastor.

The Mississippi Baptist Fellowship of Amateur Radio operators (Baptist Hams) conducts a training and information net weekly, each Sunday at 1:30 p.m. on frequency 7.262 Mhz. Because of poor propagation in recent weeks, the net has often had to move to the back-up frequency of 3.9875 Mhz. All Mississippi Baptist Hams are invited to participate each Sunday afternoon. Look for the net on one of the listed frequencies.



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Uniform God forgives



By Richard Bradley
Exodus 32, 34

That God forgives is truly a wonderful thought! Why does God forgive? Surely there is nothing in man that is so desirable so as to demand God's forgiveness. No, God forgives because it is his nature to forgive. Forgiving sin and overlooking sin are two entirely different matters. Because of his holiness, God cannot simply overlook sin. However, because of his tender, compassionate heart, God has promised to forgive our sin when genuine repentance is present.

Righteous indignation against sin (32:15-19). Upon coming down from Mount Sinai with the commandments God had written with his very own hand, Moses saw for himself the rebellion of the people. God had announced their rebellion to Moses while he was still on the mountain and Moses had interceded for them, pleading for mercy. With God we must never demand justice, we must always plead for mercy. None of us really want what we deserve from God.

Moses' reaction to his discovery must have been what God felt like doing. In his anger, Moses threw to the ground the stone tablets which were representative of the covenant relationship which existed between God and his people. In his mercy, however, God would not break this covenant relationship as easily as Moses had broken the stone tablets.

Intercessory prayer because of sin (32:30-32). This passage shows the reader the extreme value of intercessory prayer. Moses did not stay angry with the people of God, but rather interceded for them with God.

Prayer is both the great privilege and the great responsibility of God's people. Because of our unique position, we can come directly to God's throne of grace. However, too much of our praying is selfish in nature. Unfortunately, I know this from personal experience. In these verses we see Moses pouring out his heart to God on behalf of others. He is so concerned for the people of God that he is even willing to take their place in being disenfranchised from God (v. 32). When was the last time that your heart bled like this for others? God give us tender hearts!

Consequences of unconfessed sin (32:33-34). How serious does God take sin? God's reply to Moses' request clearly underscores the dual principles of individual responsibility and God's outrage against unconfessed sin. Sin is an affront to God's holiness and unconfessed sin, like a disease, eventually brings the wrath of God. The fact that God did not immediately punish the guilty parties makes us shudder when we think of our own instances of unconfessed and unforsaken sin.

We know what happens when we do confess sin: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). However, Exodus 32 also teaches us about what happens when we do not confess our own personal responsibility for sin. No one sins for us. No one bears the responsibility for our sin. We are truly alone in these decisions.

Second chances after confessed sin (34:4-6). Our God is the God of the second chance! Aren't you glad that failure doesn't have to be final with God? When I was in school some teachers would occasionally offer make-up exams for those who scored poorly on tests. One teacher appropriately named these tests "do overs." In this passage we see God's "do over" for Israel. In his anger Moses had broken the first stone tablets containing the Ten Commandments, but in his grace God made some more.

While what we and others say about God is important, it is especially important to note what God says about himself. In this passage God clearly describes himself as One who is desperately opposed to sin but also someone of great mercy and compassion who will tenderly forgive those who turn back to him as they turn their backs on sin.

Bradley is pastor, Handsboro Church, Gulfport.

Bible Book Search for a fair trial



By Raymond Kolb
Job 22-28

As the third cycle of speeches begins, Elephaz takes the lead again. So far the friends have not succeeded in getting a confession from Job. According to their theology, Job cannot be innocent and still suffer as he does. They seem unable to think of the possibility that their theology, or their wisdom, may be wrong. Either God is unjust, which is impossible, or Job has committed all kinds of sins and is lying to cover them up. They even present a list of sins which they imagine that he must have committed. Surely he must have mistreated his fellow man, taken even clothing away from the poor, refused water and food to the thirsty and hungry, and sent widows and orphans away empty-handed. Job, you still think God is so far away that he knows nothing of all the evil you are doing? You are following the same old path other sinners have followed. Confess your sins. Make peace with God. Pray to God and he will hear you. Then you will be prosperous and healthy again. Isn't it still easier to confess the sins of others than to admit our own?

How long has Job suffered? How long will he continue to suffer? Is there no relief? It seems that the doctrines held by his friends are in agreement with those he had held in the past. But now it seems that his theology and his experience just do not match. He still believes that God knows the truth and that he is just. Then, why does God not act on Job's behalf? If he could only stand before the great Judge and present his case, surely he would be acquitted. How can he find God? How can he get a hearing? Then Job lists a whole catalog of sins he sees others committing against other people "but God charges no one with wrongdoing" (24:12).

With verse 18 of Chapter 24, there seems to be a sudden change of attitude, so much so that some scholars think the rest of the chapter may be another speech of Zophar though his name is not mentioned. On the other hand, it may be that Job feels that his impatience has gone too far in accusing God of doing nothing about all the wicked deeds of others which he had described in the first part of the chapter. Maybe he just wants to affirm that he still believes that God will bring about justice and that all those terrible sinners must face the consequences of their sins.

Bildad speaks briefly in Chapter 25, but mentions little, if anything, new. "How then can a man be righteous before God?" he asks (25:4). This question had already been raised by Zophar. It is implied that this is impossible since all men are sinners and God is so great.

In 26:1-4, Job lashes out with irony against his friends, but the rest of the chapter speaks of God's greatness, his power, and his sovereignty over all nature.

Chapter 27 is a bit difficult. At first sight it seems that Job is contradicting himself. In verses 1-6 he declares that God has denied him justice but his conscience is still clear. Then, perhaps he thinks he may have gone too far by implying that God's eyes were closed to the wickedness of others who continue to prosper. He then makes a strong statement about the vengeance of God in punishing all kinds of evil.

Chapter 28 is one of the high points of the book. Man is intelligent and is able to do much that mere animals can never understand, such as mining gold, silver, and precious stones from inside the earth. Yet, man's simple intelligence is not enough for him to know where to find true wisdom and understanding, nor is he aware of their worth. True wisdom comes only from God. "And he said to man, The fear of the Lord — that is wisdom, and to shun evil is understanding" (28:28). Fear of God, or an attitude of true worship, is essential to a close relationship with God. It leads one to shun evil, or to live on a high moral plane. Worship and evil do not go together; worship and morality do.

Kolb is a retired missionary living in Clinton.

Life and Work Temporal yet eternal



By Ruth Allen
2 Corinthians 4

Several old songs or hymns such as "I Am Bound for the Promised Land," "This World is Not My Home," and "When We All Get to Heaven" substantiate Paul's emphasis upon things eternal, rather than things temporal. Hebrews 13:14 states, "For here we have no continuing city, but seek one to come." Temporal things will pass away; only eternal things will survive. Christians are admonished to refrain from indulging earthly desires and to set their minds on eternal things.

Abraham "looked for a city which has foundations, whose builder and maker is God" (Heb. 11:10). Jesus said, "Lay not up for yourselves treasures on earth... but lay up for yourselves treasures in heaven" (Matt. 6:19-20). He also added, "Where your treasure is, there will your heart be also" (Matt. 6:21). Therefore, as we encounter Jesus, we must deliberately make our choice for the eternal things of God.

Above the triple doorways of Milan cathedral, there are three inscriptions. Over one is carved a beautiful wreath of roses, and underneath is the legend "All that which pleases is but for a moment." Over another is sculpted a cross with the words "All that which troubles is but for a moment." However, over the great central entrance is the inscription "That only is important which is eternal." The only things of this world are eternal things which "lay up treasure in heaven."

Dionysius caused musicians to play before him and promised them a great reward. When they came for their reward, the ruler told them they had already received it in hoping for it! We, as Christians, can be assured that God will never disappoint his servants. What a comforting promise!

Along the Nile, in the rock hewn tombs of the pharaohs, have been found these words: "The dead shall live again." Belief in immortality led to the perfection of the Egyptians' art of embalming, for they deemed it necessary to preserve the body. The Greeks and Romans admitted they knew very little about immortality, but they firmly believed in a future life. The Teutons and Norsemen believed in Valhalla, where people would feast with the gods. The American Indians believed in the Great Spirit and the Happy Hunting Ground. Every land and every age has held to the belief in immortality. Therefore, there must be a reality to answer such a universal longing and belief. God has made provision for the reality of eternal life by giving us the earnest of the Holy Spirit.

God, by giving his Holy Spirit, has made partial payment of the promise of things eternal. Possession of the Holy Spirit is proof that God's eternal gift is ours. There is a natural desire to be at home with the Lord in his heaven. Thus, a heaven-bound person lives the Spirit-filled life. While we are absent from the Lord but are at home in the body, we are assured of his presence by the Holy Spirit. Christians long for the time to come when they shall live eternally with God.

A famous king once appointed a servant to repeat frequently to him: "Philip, you are mortal." These words were to keep the king from an unworthy pride that might result in his undoing. What we really need to be told is not that we are mortal, but that we are immortal! Many are building upon the sand; Jesus cautioned us against this action in the Sermon on the Mount. We need to be continually reminded that, though our bodies shall return to dust, the grave is not the goal of the soul.

In verses 6 and 8, Paul notes that the Christian, having settled the matter of eternity, is always of good courage. He uses the same word Jesus used when he healed the paralytic and the woman with the issue of blood (Matt. 9:2, 22). He said for them to "take heart." A Christian can "take heart" because of the assurance guaranteed by the possession of the Holy Spirit. A literal translation of the Hebrew verb meaning "to take courage" is "firmness in the knees." This is not so much a physical courage as a moral courage. When the forces of evil may make us weak in our spiritual knees, we must remember that only the eternal things of God shall stand. Pray today for moral courage, thank God for his gift of eternal life, and live as the immortal child of the King.

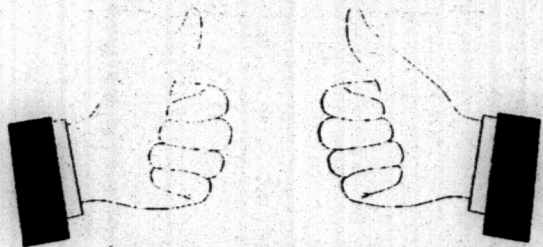
Allen lives in Jackson.

THE VILLAGE VIEW



The Baptist Children's Village

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- Jason Delatte** —Honor Roll, Independence Jr. High
- Nathan Delatte** —Recognition Award for Completing Drug Awareness Project
- Bart Floyd** —Perfect Attendance
Member of Independence High School Chess Club
Placed 3rd in State Chess Tournaments
- Bryan Kizziah** —Perfect Attendance
Member of Independence High School Chess Club
Placed 3rd in State Chess Tournaments
- Bobby Pomeroy** —Perfect Attendance
Member of Independence High School Chess Club
Placed 3rd in State Chess Tournaments
- Eddie Pomeroy** —Perfect Attendance
- Everett Reynolds** —March 1994 Student of the Month, Independence High School Computer Class



Green

Vanessa Green
—1994 Graduating Senior
Class Favorite
Class Representative
Most Beautiful
Homecoming Queen
Ms. Independent High School
District and Local Science Fair Awards
Typical Teen
Best Dressed
Who's Who Among American High School Students
Bible Club, Spanish Club, FHA
Miss Independent Jr. High School
Awarded Presidential Scholarship to Northwest Community College
Presented with Scholarship from Willene W. Crum Foundation
Selected to serve as a Sojourner Student Missionary to Ocean City, Maryland

- Donna Posey** —Outstanding Achievement in Computer Class, Independence Jr. High
- Michelle Roberson** —Honor Roll, Independence High School
- Melissa Thompson** —Honor Roll, Hickory Flat Jr. High School
Best All Around, Hickory Flat Jr. High School

REEDY ACRES

- Annie Carroll** —Performed beautifully in a 4th grade play
- Erin Cottle** —3rd Grade Honor Roll
- Andy Gatlin** —Rode Building Trade float in Homecoming parade
Sang in FBC Water Valley musical "R. U. Serious"
- Sammie Jo Griffin** —Performed beautifully in a 4th grade play
- Jay Henry** —Participated in Yalobusha Association Bible Drills and qualified for State Bible Drills
Sang in FBC Water Valley musical "R. U. Serious"
Water Valley High School Band & Choral Concert
- Sam Kelley** —Best Listener Award (7th Grade)
Sang in FBC Water Valley musical "R. U. Serious"



Kelley

Shange Kelley
—1994 Water Valley High School Graduate
Honor Roll for 1993-94 School Year
Building Trades Award (attended banquet)
Rode Building Trades float in parade
Homecoming Court Escort
Water Valley High School Football team 4 years
Sang in FBC Water Valley musical "R. U. Serious"

Kevin Poynor

Brenda Poynor
—Water Valley High School Band & Choral Concert

Ashley Prestianni

—Did Artwork for and rode on Homecoming float
Sang in FBC Water Valley musical "R. U. Serious"

—Trophy and Certificate for making the best grades in Language Arts (8th Grade)
Sang in FBC Water Valley musical "R. U. Serious"

Dallas Ramsey

—Participated in FBC Water Valley musical "R. U. Serious"
Received Outstanding Male Vocalist Award 3 years in a row
Green Ribbon Water Valley High School Track Team
Rode Building Trade float in parade
Water Valley High School Band & Choral Concert

Jennifer Sorey

—Sang in FBC Water Valley musical "R. U. Serious"

Thomas Shute

—Rode Building Trade float in parade
Sang in FBC Water Valley musical "R. U. Serious"



Spooner

Miranda Spooner —Solo part in 5th grade American Heritage Play

Stacy Walker

—Rated Excellent in Yalobusha Association Bible Drills and qualified for State Bible Drills
Played Softball with FBC Water Valley
Sang in school choir
Sang in FBC Water Valley musical "R. U. Serious"
Water Valley High School Band & Choral Concert

DEANASH



Gill

Pam Gill

—1994 Ole Miss Pharmaceutical Graduate
Named to Phi Lambda Sigma Leadership Society
Elected to The School of Pharmacy Hall of Fame

John Norman

—6th Grade Honor Roll

INDIA NUNNERY CAMPUS

Paula Caffey

—Summer 1994 Graduate

Sherry Dew

—VIP Award
Completed GED Program at Clinton Vocational Center

Susan Darty

—Advanced Art Award (Mural)

Timothy Jackson

—ABBIT Society (All A's and B's)

Vienna Lindsey

—Honor Roll (All A's and B's)

Chance Massingill

—ABBIT Society (All A's and B's)

Carol McPherson

—Award for Most Improved Math Student



Strahan

Joseph Strahan

—1994 Clinton High School Graduate
Has joined the Navy, Basic Training in Great Lakes, Illinois

T. Q. Thomas

—Perfect Attendance

Cindy Thompson

—1993-94 Honor Roll at Clinton High School
Child Care Class Award

DICKERSON PLACE

James Williamson

—1994-95 Senior at Brookhaven High School
Has Joined Army National Guard. Will begin basic training June 1, 1995
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Youths lead Trail of Treasures

Youths from Immanuel Church, Vicksburg, recently returned from Conley, Ga., where they led the "Trail of Treasures" Vacation Bible School program for First Church, Conley, and participated in Bible studies there. The youths, left to right, are: David Redd, Ann Redd, Lisa Winpiger, Sarah Duke, Kay Winpiger, Amy Winpiger, Carla Cook, Lisa Redd, Stephanie Riggs, Pam Clark, Martha Pharr, Ryan Nofziger, George Duke, and Andrea Weaver.

Adventure Week gets praise from children and church leaders

By Charles Willis

FRANKLIN, Tenn. (BP) — "Oh, Mamma! I didn't want it to be over" was one girl's assessment of Adventure Week, after a morning of summer fun at First Church of Franklin, Tenn.

And for the 728 children and leaders at the church who tried the Baptist Sunday School Board-produced, recreation-based event June 20-24, the sadness of coming to the end of a new experience is tempered by the positive memories of a true adventure.

For the children, the adventure came through the theme, "Exploring God's Earth," a blend of Bible stories, games, crafts, music, drama, and a video for child-centered learning. Adventure Week is designed for children three years old through sixth grade.

The leaders said they found adventure in a new approach to teaching Bible truths in an off-school program that lends itself to creative room decorations and enthusiasm that builds day by day among the participants.

Rachel Jones, children's ministry coordinator at the church, said Adventure Week was selected "because of the creativity, and we really wanted to reach unchurched children, while giving something to our own children that would be different, and still give all of them the Christian message."

Preschool ministry coordinator Carol Pratt said she found the curriculum to be "very active for preschoolers. It has lot of things to choose from, and the preschoolers love it. They like the decorations. The days have just passed so quickly."

Christy Elrod, a preschool teacher, agreed that none of her students asked, "Is it time to go

yet?"

"The curriculum has been so good," she observed. "This year it all went together."

John Garner, project director at the Baptist Sunday School Board for Adventure Week, said early summer evaluations from church leaders around the United States have been positive.

"Adventure Week was the breath of fresh air our church needed," wrote Stacia Arredondo of First Church, Iowa Park, Texas. "Workers and children were excited about it and looked forward to coming each day."

Abby Stallings of Bethany Church, Huntsville, Ala., agreed that all who were involved with the event "loved this concept! The kids loved it; the teachers loved it! We can't wait until next year!"

More specific feedback came from Cindy Durrance of First Church, Tishomingo, Okla., who observed "children learn more when they are having fun. There were a lot of good learning activities throughout each book. They seemed to enjoy everything."

Jimmy McFatter, minister of education at First Church, Amory, declared Adventure Week at his church "explosively successful." He said children who could not be persuaded to come to other similar events "... were up before their parents getting ready. They begged us to do it again the next week. The opening and closing celebrations were wild with energy."

Adventure Week materials may be ordered through the board's toll-free order number, 1-800-458-2772 and through Baptist Book Stores and Lifeway Christian Stores.

Willis writes for BSSB.

Two Christian leaders found murdered in Iran

TEHRAN, Iran (BP) — Two of Iran's Christian leaders have been murdered in a continuing campaign by Islamic militants to exterminate Christianity in Iran. Another Iranian Christian, a resident of the United States, has been reported missing.

The body of Mehdi Dibaj, 59, an Assemblies of God minister, was found in a park in western Tehran, according to a July 5 statement from IRNA, Iran's official news agency. Police said they discovered Dibaj's body while seeking the killer of Tateos Michaelian, 62, pastor of a Tehran church and chairman of the Council of Protestant Ministers in Iran.

Dibaj and Michaelian became the second and third Christian leaders to be murdered this year in Iran. In January Haik Hovsepian-Mehr, superintendent of the Assemblies of God, also was murdered. He preceded Michaelian as chairman of the Council of Protestant Ministers in Iran.

Dibaj, 59, had not been seen since July 1, when he left a Christian conference in Tehran suburb to go to his daughter's home. He never arrived, according to Christian sources who monitor church matters in Iran from outside the country.

Michaelian was killed some time after he left home June 29, the sources said. Michaelian's son, Galo, and other relatives were summoned by Iranian authorities to identify the body July 2. They said Michaelian had been shot several times in the head.

Dibaj made international headlines last December when Iranian authorities announced he would be executed for the "crime" of abandoning Islam. But following an international outcry, including a protest by the U.S. State Department, he was released from prison Jan. 16.

At that time government officials said his release was conditional, pending an ongoing investigation. He had spent 10 years in a

prison in Sari, a city in northeastern Iran. During the time in prison Dibaj was tortured and spent two years in solitary confinement in an unlighted, 9-square-foot cell.

Dibaj was laid to rest July 12 in Tehran and Michaelian was buried a day later.

Meanwhile, Iranian Christian leaders identified another missing believer as Hassan Shahjamali, an Iranian Muslim convert to Christianity and U.S. resident. Shahjamali went to an airport in the Iranian city of Shiraz to board a flight to Tehran July 1. But he never arrived in the Iranian capital. Iranian Christians said they assume Shahjamali is being detained by

following:

— Police have detained and tortured some Christians, and the government has closed half a dozen Christian churches since 1988.

— Iranians must carry identity cards listing their religion, and non-Muslim shopkeepers must display signs showing their religious affiliation.

"These are extremely hard and trying days for the church in Iran," declared an Iranian Christian leader in Europe. "It faces a vicious and deceptive system that seems determined to eliminate its leaders and demoralize the church. However, we do not lose heart as

we remember the promise of Jesus, 'I will build my church and the gates of hell shall not prevail against it.'

"Should not Iranians have the freedom to hear the gospel, to accept it, and to practice their faith? These are religious rights which the Islamic government of Iran is denying Iranians," the leader charged.

Iranian Christian leaders have urged Christians around the world to condemn the murders of Mehdi Dibaj and Tateos Michaelian and the torture, detention, persecution, and kidnapping of other Iranian Christians.

One leader pleaded:

"Urge Iranian authorities to discontinue the arrest, imprisonment, interrogation, and torture of Muslim converts. Urge that the government allow believers to attend church, that closed churches be reopened, and that the Iranian Bible Society and the Garden of Evangelism be reopened."

Iranian Christian leaders urged Christians and other concerned people to contact U.S. and Iranian government officials at their offices to register their concerns. (See sidebar.)

Addresses for Iranian officials:

His Excellency Kamal Kharrazi,
Ambassador, Permanent Representative
to the United Nations,
United Nations, New York, NY;
fax (212) 867-7086.

Interests Section of the Islamic
Republic of Iran Embassy of Pakistan,
2209 Wisconsin Ave., NW
Washington, DC 20007;
telephone (202) 965-4990;
fax (202) 965-1073.

the Iranian government.

In a related development, two other church leaders in Ahwaz were being detained by police July 4, Christian sources said.

The murders, arrests, and disappearances form a pattern of ongoing persecution of Christians in the predominantly Muslim nation of Iran. Hossein Soodmand, another Christian leader affiliated with the Assemblies of God, was hanged in December 1991.

Christians charge that government surveillance of Iranian believers, particularly of Muslim converts to Christ, has increased in recent weeks. But the latest violence only continues earlier anti-Christian actions, including the

Bibliocipher

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VHFX, TGW EXM NL KXMNKG NGMH MAX
EHKW: YHK AX ATMA MHKG, TGW AX PBEE
AXTE NL; AX ATMA LFBMMXG, TGW AX PBEE
UBGW NL NI.

AHLXT LBQ: HGX

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Nahum One: Seven.

Baptist Record

July

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